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Willoughby, THE A:8:6

Morall Philosophy OF THE STOICKS.

Written Originally in FRENCH by that Ingenuous Gentleman *Monsieur du Vaix*, first President of the Parliament of *Provence*.

Englished by *Charles Cotton*, Esq;

Ea Philosophiæ vis est, ut non solum studentes, sed etiam conversantes juvet. Sen. Epist.

LONDON,
Printed for *Henry Mortlock* at the sign of the White Hart in *Westminster* Hall. 1671.

Pergeli ingenioſum hunc Libellum, cui Titulus (The Moral Philoſophy of the STOICKS,) *quem non indignum cenſeo qui*

Tipis Mandetur.

Joh. Hall. R. P. D. Humf.
Epiſc. Lond. à ſac. Dom.
April. 13. 1664.

To my Honoured Friend and Kinſman John Ferrers *Eſq;*

Honoured Cozen,

IT is ſo long ſince I writ to you, that I am now aſhamed to appear before you any other way than this, where this little mark of my reſpect, may ſomething pretend to your pardon for what is paſt, by ſhewing you, That howeve̊r I may have

neglected, I can never forget you; and although I am ſenſible, that I repair an unkindneſs by an injury, whil'ſt I impoſe this Trifle upon your Patronage; yet I cannot much conſider that, when I call to mind how kindly you have ever entertained my friendſhip, and how unapt you are to interpret your friends to their diſadvantage. This little thing that I preſent to you, and to the world in your name, I tranſlated ſeven years ago, by my Fathers command, who was a great admirer of the Author: ſo that what you ſee, was an effect of my obedience, and no part of my choice; my little ſtudies (eſpecially at

that

that time) lying another way: neither had I now publiſhed it, but that I was unwilling to have a thing (how mean ſoever) turned to waſte Paper that coſt me ſome hours pains; and which (however I may have diſguiſed it) is no ill thing in it ſelf.

For what concerns the Dedication of it to you, I muſt confeſs, that beſides my gratitude, to which I am ever bound, I had a callateral deſign upon your protraction, ſuppoſing that the cenſuring world would uſe me with more reſpect upon your account; and although you ſtand in need of no Morall precept to make you a perfect good man:

yet perhaps it may not be altogether unpleasant to you, to look back into your own practice, and to read over your own Vertue, which are such, as amongst many others, and many worthier have particularly obliged me to profess my self

Honoured Cozen,

Your must humble Servant,

February 27. 1663.

C. C.

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THE Morall Philoſophy OF THE STOICKS.

THERE is nothing in the world that tends not to ſome End; Even inſenſible things ſeem to advance, and adapt themſelves to their proper uſe, and being applied thereto, diſcover a kind of conſent, and ſeem to apprehend the Perfection of their Being. Things that are endowed with action, move of themſelves, as we ſee; and all the Animals in general, and every of them in this kind, purſues with fervency and Emula-

Emulation, That for which he was born; and is apparently delighted with the fruition of his desire. What then shall man do, to whom Nature (above things without life) hath given Sense, and (above the Common Sense of other Animals) hath given discourse and Reason to know and choose, of things presented to Him the most excellent, and proper to his use? May we not conclude Him to have his proper end decreed him, as the utmost aim of all his actions? And that, as the happiness of all things is their Perfection, and Perfection the fruition of the end; so the felicity of man shall consist in the acquisition and atchievment of that he proposes to himself, and to which all his actions tend? Now the End of Man, and all his thoughts and Inclinations, is Good. And indeed, there is none amongst you that desires not good, and flies not ill; and who being asked, why he doth this, or that, will not answer, because he thinks to do well.

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And though in the Number of our actions, the greater are found to be Ill; notwithstanding the general Purpose, by which we are led, is ever to arrive at Good. But, as he that shoots at a marke, if his aim be obstructed, either by the infirmity of the Eye, or the corruption of the Air, or if he mistake one thing for another, though he earnestly desire to hit, must err; so we, not rightly knowing in what consists our good, and often mistaking that about it, for the thing it self, dispose our particular actions wide of the general intent. Good is not (truly) exposed here to the view of all the world. Nature hath strewed below but weak sparks of its light, which nevertheless purely applyed to our minds, breaks out into a glorious flame and makes a true discovery of it self. We must then seek it, and we shall find it, and finding know it: For, as truth, presentiug it self to the understanding, is received with great Content, and satisfaction; so Good,

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preſenting it ſelf to the Will, ſhall, there, by joyfully embraced, as its natural object: I think, that, properly to define Good, a man may ſay it is nothing but the Eſſence and operation according to Nature; who is ſo wiſe a Miſtreſs, as that ſhe hath diſpoſed all things to their beſt Eſtate; hath given them their firſt inclination to Good, and the End they ought to ſeek; ſo that who will follow, cannot fail to obtain it. By Nature Man ſhould be ſo compoſed, that the moſt Excellent Quality ſhould Govern in him; and that, of things, preſented to his Choice, his Reaſon ſhould make uſe of ſuch as are moſt decent, and moſt to his purpoſe. The Good, then, of Man conſiſts in his healthful Reaſon, that is to ſay, his Vertue; which is nothing but a conſtant Diſpoſition of the Will to purſue things Honeſt, and fit. There is none but will acknowledge this for Good; but many will ſay, that in this, alone, the Good of man cannot conſiſt; but that, withal, he muſt have a

Body

Body ſound, and well diſpoſed; Commodities, without which Life cannot ſtand; or, at the leaſt, be happy. But, if what we have ſaid, in the beginning, be true, and that the end of every thing is his Good, and his Good, his End; and, that theſe two ſo weave themſelves into one another, that the One cannot ſubſiſt without the other; a man may ſay, that neither Health, nor Body are the Good of man, ſeeing they are not his End: for he poſſeſſes not them, but to ſerve him to a further Uſe: and the moſt part of his Age, he is miſerable with all this: unleſs we ſhall approve them for happy, to whom wealth and ſtrong Conſtitutions ſerve only (as to very many) to nouriſh their vices, and foment their Paſſions. But a man may ſay, They help us to arrive at that End, and they are inſtruments, without which, Man cannot reach this principal Good: and conſequently (as they are neceſſary to the acquiſition of That) ought themſelves to be re-

reputed Goods. To which I ſhall anſwer; That it is improper to call that good, which only ſerves to acquire good, and that which is the ſubject and matter of good: For vertue, which we have declared to be the true Good, is of ſuch a nature, that ſhe ſerves her ſelf indifferently with contrary things, and doth good with Poverty, as well as with Riches, with Sickneſs as well as with health: We commend him that ſuffers his wants with patience, his ſickneſs with conſtancy, as we do him that liberally diſtributes his ſubſtance, and lives virtuouſly in his health: So that if you will call Riches good, becauſe they are aſſiſtant to vertue, call poverty ſo too: for even ſhe attends her more: But becauſe we have no pretence for the calling two things ſo contrary in themſelves, by one and the ſame name, let all ſuch things reſt indifferent, as are rendred good, or ill by the diſpoſition of man, and without which, he may arrive at his End;

End; which is, to be composed according to perfect Reason, to make good use of things presented to him, and consequently to possess the fruition of his Good. If we would rightly know, in what consists our good, we must discover what, in our selves, adheres to it; (for it must be a good of that side) since nothing seeks another good, than is annext to its own. Now (without all doubt) the Beginners and movers of our actions, in us, are the Understanding, and the Will; the Good then, that we aim at, should be their perfection, Peace and Satisfaction. But if we there place Health, and Wealth, and esteem them our Goods, and consequently, what are their Contraries, Ills, why do we not presently declare, that we can have no felicity in this world, and that our lives are, here, no other than a perpetual Hell? For ye shall alwayes have the Images of Death, and affliction before your Eyes which you esteem ills; and, of which the one is often present,

present, and the other ever threatning, by his nearer approach. If these be ills, Fear is just, and how happy is that man, who is alwayes in fear? Let us then either conclude, that man hath no good decreed him in this world, to which he can possibly arrive, or, that That Good wholly depends upon Virtue.

The end that any one proposes to himself of things, must be proportioned to his power; if, otherwise it be impossible for him to obtain, instead of his good, it becomes his affliction. It were the work of *Danaids* to fill perforated Vessels, if among all the Sciences, there were none that designs her self an End, to which she may arrive by her own Precepts. Can we imagine that Nature, who is the Mother of all Arts, and Sciences, hath ordained for Man (Her chiefest work) and End beyond his Power? The Will (we say) is that which seeks our good; and a will well governed, will nothing but what it can, nor busie it self

ſelf with things beyond our reach; as with Health, Riches and Honour: If in theſe conſiſted our good, it were in vain to employ our Reaſon, and Will; we ſhould attempt it by wiſhes and vows, as a thing depending upon a thouſand accidents, not to be foreſeen, or withſtood, and of which Fortune is the only Miſtreſs. How likely is it (I beſeech you) that Nature having created Man the moſt perfect of all her works, ſhould ordain Him ſo miſerable, as that his Good, which ſhould be his perfection, not only ſhould depend upon another, but upon ſo many things, which he muſt never hope can be all favourable to him; and that He ſhould (like another *Tantalus*) be there perpetually gaping for his long'd for waters? Nature commands you, for good, to have the underſtanding diſpoſed for the uſe of what is preſented to you, and to paſs by things you cannot have: Had you rather rely on Fortune, and expect from her

fallacious hand your good, than to work it your selves? it is a Law divine, and inviolable from the beginning of the world, that the good we would have, we must give to our selves. Nature hath bestowed a Magazine in our minds; let us there stretch forth the hand of the will, and take what Arms we please: if that will be reasonable, and moderate, it turns all things to good, as *Midas* turned all things to gold by his touch. We can meet no accident in our Persons or Estates so malicious, whence we should not extract Peace and satisfaction of mind: if we can satisfie that, we have obtained our End; For though we were content so much to slacken the severity of this Sect, as to confess, that Body and Goods (which are but the instruments of life) make a part in Man, and have power, by their quality, to disturb that of the Soul; we ought, notwithstanding never to acknowledge, that any loss which may happen either to Body or

Goods ſhould take away the felicity of Man, when his mind enjoyes its Good, and its delight.

Of things compoſed of many parts the moſt noble gives the name, and law to the reſt; who then ſhall doubt the felicity of the whole Man, when the ſoul is happy? So we pronounce a Republick happy, after a famous victory, notwithſtanding the loſs of ſome Citizens; becauſe her happineſs proportions it ſelf in the Perſon of the Prince or ſtate, to whoſe good, and ſervice, all the reſt ought to apply themſelves; in ſo much, as that every private Souldier ſhall glorifie himſelf in his wounds, love them, and boaſt they were received for preſervation of King and Commonwealth: ſhall we then allow the Body another ſenſe, or deſire, than what relates to the ſatisfaction of the Soul? ſhall we ſo chain the Soul to the Body, as that her good ſhall be ſlave to the members, and depend upon them? that the mind ſhall ſuffer, as they are well,

or ill diſpoſed? If Nature would that the perfection of Man ſhould depend in Body and Goods, ſhe had given to all the ſame Body, and the ſame Goods: for they, making a part in their Nature, ought to be alike in all, and to paſs from the Genus into the Individual; but having on the contrary, conferred them both in a very different condition, both for body and goods; ſhe hath given to all an indifferent power to make good uſe of Such Bodies and Goods as they have, that ſo the Action of the Soul may render it ſelf as conſpicuous and honourable, by one means, as another: And indeed, her Excellence ſhines more bright, and merits more praiſe, by how much, when deſticute of ſuch inſtruments, ſhe of her ſelf arrives at her proper End: as in my opinion, we ought better to eſteem the Pilot, who through the rage of waves and tempeſt, can bring a leaky Veſſel, unfurniſhed of Sail and Tackle, ſafe to the Port, than he who with a new

new tight Ship, well rig'd for ſervice, with a favourable Sea, and right gale a poop. Let us then make this determination; that ſince the felicity of man depends upon his Good, that his good is to live according to his Nature, and that to live according to his Nature, is not to be diſturbed with Paſſions, and to behave himſelf upon all occaſions with moderate Reaſon. We muſt (as neceſſary to our happineſs) purge the Mind from Paſſions, and learn how to animate our ſelves againſt whatever may happen to us. Now that which can beſt inſtruct us in this way, and teach us the inclinations of a right ſpirit, and a will, governed by reaſon, is Prudence; which is the beginning, and end of all Vertue: For that, making us exactly and truly to know the condition and quality of things objected to us, renders us fit to diſtinguiſh what is according to Nature, what is not; what we ought to purſue, and what we ought to fly: She removes the erroneous opinions

that afflict us, reſtores our natural affections; and in her Train follow all other Vertues, of which ſhe is at once the Mother, Nurſe, and Guardian. Oh! the life of Man were happy, if alwaies conducted by this excellent guide. But alas! by how much this Vertue is excellent, by ſo much is it rare; and is in our minds, like the veins of Gold in the earth, found in few places. It is in my judgement, that great, magnificent, and impenetrable Buckler, forged by *Vulcan* for *Achilles*; in which he carried the Heavens, the Earth, the Ocean, Clouds, Stars, Thunder, Cities, Armies, Aſſemblies and Battles, and to be ſhort, what in this world is to be ſeen, thereby intimating to us, that knowledge renders the Soul of Man more invulnerable, than a large ſevenfold ſhield can do the body. But as *Achilles* went to the School of *Chiron* to make himſelf fit to bear this maſſy ſhield; ſo muſt you come to that of Philoſophy to learn the uſe of Prudence;

dence; which will teach you, that Prudence is to be exerciſed two waies; one to advance us to good, the other to repell evil. But as we bring not our minds pure to Philoſophy our Phyſitian, but rather prepoſſeſſed and contaminated with froward popular humours, we muſt like a skilful Chyrurgion (who before he make any application to the wounded part, draws forth malignant humours) begin by purging our mind of all ſuch rebellious Paſſions, as by their ſmoak obnubilate the eye of Reaſon: otherwiſe the Precept of good manners, and ſound affections, is of no more advantage to the Soul, than abundance of food to a corrupt body, which the more you endeavour to nouriſh, you offend. We call that Paſſion, which is a violent motion of the Soul in her ſenſitive part, and makes her either apply her ſelf to what ſhe thinks is good, or recede from what ſhe takes to be ill: For though we have but one Soul, cauſe of life, and action

which is all in all, and all in every part, yet hath that one Soul very different agitations, even contrary to one another, according to the diverſity of Veſſels where ſhe is retained, and the variety of objects preſented to her: In one ſhe hath her Encreaſe, in another her Motion, in a third her Sence, in a fourth her Memory, in a fifth her Diſcourſe; as the Sun, who from one eſſence diſtributing his raies in diverſe places, warms one, and illuminates another, melts wax, and dries the earth, diſſipates clouds, and exhauſts lakes, and marſhes. When the Parts where ſhe is incloſed, only keep and imploy her to the proportion of their capacity, and the neceſſity of their right uſe, her effects are ſweet, benign and well governed; but on the contrary, when they uſurp more motion and heat than they ſhould, they change and become more dangerous; like the raies of the Sun, that wandering at their natural liberty, warm gently and faintly, but contra-

cted and united in the Concave of a glaſs, burn and conſume, what they were wont to give life to, and nouriſh. Now Nature hath given this force and power (borrowed from the Soul) to the Senſes, to apply themſelves to things, to extract their forms, and as they are fit or unfit, harmonious or diſſonant to Nature, to embrace or reject them: and that for theſe two Reaſons; One, that they ſhould be as Centinels to the body for its preſervation; the other (and the chiefeſt) to the end they ſhould be as Meſſengers, and Carriers of the underſtanding, and ſoveraign part of the Soul; and to ſerve as Miniſters and Inſtruments of diſcourſe and Reaſon. But in giving them this power, ſhe hath alſo preſcribed her Law and Command, which is to be ſatisfied with a careful obſervation and intelligence of what ſhall paſs; without attempting to uſurp the more high and eminent power, and ſo to put all things into alarm and confuſion. For as in

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an Army, the Centinels (oftentimes not knowing the deſign of their Commander) may be deceived, and take an enemy diſguiſed, for a friend, or for enemies ſuch as come to their relief; ſo the Sences, (not comprehending the whole ſum of Reaſon) are oft abuſed by apprence, and take for advantageous, what is wholly againſt us: When upon this judgement, and without expecting the command of Reaſon, they come to diſturb the Iraſcible and Concupiſcible powers, they raiſe a ſedition, and tumult in the Soul, during which, Reaſon is no more heard nor the underſtanding obeyed, than is the Law or Magiſtrate in a troubled eſtate of civil diſcord. Now in this Commotion, Paſſions which diſturb the peace of the mind, and mutiny againſt the Soul, make their firſt inſurrection in the Concupiſcible part, that is to ſay, in the place where the Soul exerciſeth this faculty of deſiring, or rejecting things offered to her, as they are proper, or contrary to

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her delight, or converſation. They move then according to the apparence of a Good or Ill. If it be a preſent good, and of which they enter into a preſent fruition, we call that Motion, Pleaſure, or Delight: If it be of a good to come, from which we are far diſtant, we call it deſire: if of a preſent Ill, of which we already reſent the incommodity and diſtaſt, and which we lament in other men, we call it Hate or Horrour: if of any Ill we bewail in our ſelves, vexation: if this vexation be occaſioned by what concerns us nearly, we call it Grief; if by miſchance in another, Pitty; if occaſioned by an apparent Good, in which we pretend to ſhare, Jealouſie; if by good we have no part in, Envy: if occaſioned by an Ill to come, we call it Fear.

This is the firſt body of Mutineers that diſturb the peace of the Soul, whoſe effects (though very dangerous) are nevertheleſs much inferiour in violence to them that follow: For

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thoſe firſt motions, formed in that part by the preſented object, immediately ſhift thence into the iraſcible part, that is to ſay, into that part where the Soul ſeeks the means ſhe hath to obtain, or ſhun what appears good or evil to her; and there as a wheel already moving, by a new acceſs of force, falls into a prompter ſpeed; ſo the Soul, already ſtirred with the firſt apprehenſion, and adding a ſecond effort to the firſt, is buried with more violence than before, and raiſes up Paſſions more powerful and more difficult to tame, by how much they are doubly conjoyned to the former, implicating and corroborating one another by a mutual conſent: for the firſt paſſions, that are formed to the object of a ſeeming Good, falling into conſideration of the means to atchieve it, either ſtir up in us Hope or Deſpair; and ſuch as are formed to the object of Ill, give birth to Fear and Anger: which four Paſſions are ſtrangely ſtrong and violent, and wholly ſubvert that Rea-

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ſon they find already ſhaken, Theſe (in my opinion) are the winds that create the tempeſts of the Soul; and the Cave whence they iſſue (as I have already told you) is an erring opinion, that things preſented to us, are Good or Evil: for attributing to them the quality they have not, we fly or purſue them with violence; and thence ſpring our Paſſions. The way then to ſtop this Cave, is to ſecure the Peace of the Soul; and that ſhe be not ſwayed otherwiſe than ſhe ſhould, let us call to mind what hath been proved in the beginning of this diſcourſe; to wit, That the Good of man and the perfection of Nature, conſiſt in a right diſpoſition of his Will, to make uſe of things preſented to him according to Reaſon; and (on the contrary) his Ill, in a vitious and unbridled diſpoſition to their abuſe; for with the firſt he ſhall create his advantage, receive ſatisfaction from whatever can happen to him, and eſtabliſh for him-

himſelf a peace of mind, firm, and unmoved as a rock in the fury of the waves; and with the ſecond, every accident ſhall be diſtaſtful to him, and turn to his loſs and affliction. When therefore any object ſhall preſent it ſelf unto us (that we may not trouble our ſelves, as with a Good or Ill that purſues us) let us examine whether it be in our power, or no; if it be in our power, it may be to us, either good or ill: But in this caſe we ought by no means to be tranſported; for in retaining the will perfect, we render it good, and preſerve it ſo: if out of our power 'tis to us, neither Good, nor Ill; and conſequently, we neither ought to ſeek nor avoid it. To approve, attempt, deſire, and ſhun, and (in a word) all our actions are in our own Power; for the will hath power, and authority to govern, and ſteer them by Reaſon to the place where they ought to arrive for our good; and to diſpoſe our opinions

to

to conſent only to what they ought, and to that which ſtands examined by Senſe and Reaſon; to adhere to things evidently true, to ſuſpend in what is doubtful, to reject what is falſe; and ſo to govern the deſire, that it only purſue what is natural, and only fly the contrary. Out of our power are our Bodies, Eſtates, Reputations; and (in a word) all that depend not on the Will; and theſe, after what manner ſo ever they arrive, are never contrary to Nature; becauſe, happening either by the univerſal and continual order of things, and ordinary ſucceſſion of Cauſes, we ought not to think them ſtrange; or if they happen by a particular Providence that compels them, we ought to know, that Nature hath ſubjected us to it: Moreover, that ſhe hath given us a power in the Soul to comply with, and make good uſe of whatever may happen to us from without, ſhews, that ſhe hath not only made

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us fit for any thing, but for all: inſomuch, as we ought not to covet, or eſchew any thing; as well, becauſe it is a fooliſh and vain affection to will what a man cannot do, as becauſe in what manner ſoever it can happen to us, it may turn to our good, and may be the ſubject of worthy and honourable actions. Now, if we can prevail with our ſelves not to deſire, or fly what is out of our reach, but with a temperate affection, entertain what accidents ſhall happen; we ſhall be clear of all perturbation, free, and happy; never fruſtrate in any deſign, never reſiſted in any enterprize; we ſhall hate no man, complain of no man, fear no man, be angry with no man, for, no man can do us harm; If (on the contrary) we avoid, or purſue what is beyond our reach, we often ſtray from what we hope and wiſh, precipitate our ſelves into what we abhor, and fall into trouble and affli-

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ction. There is no man ſo ill adviſed as not to confeſs, that it is better to have than be deprived of what he deſires; to be free from paſſion, than to be afflicted with it: who then ſhall deny this Rule to be ſound and natural, by which we obtain whatever we deſire, deſiring nothing but what we can, and by which we afflict not our ſelves, but placing Good, or Ill in our own power, give our ſelves the One, and repel the other at our own choice? *In* all things then, that are preſented to us, (that we be not afflicted, or tranſported) we muſt immediately conſider, whether they be in our power, or no; if they be, let us preſerve a moderate will to guide, and conduct them to their true and natural uſe, and in ſo doing we ſhall obtain our good; If they be not, let us not diſturb our ſelves, but have this neceſſary caution

about us : This thing concerns me not, that is to ſay, 'tis neither my good, nor ill; and conſequently, I ought not to ſeek, or ſhun it; but however it ſhall happen, fit my ſelf to it, and apply it to the beſt uſe I can : If we find our ſelves tranſported beyond this, and that ſome of the above named Paſſions mutiny within us, by the object of things out of our Power, let us weigh the Nature of the thing preſented, and to what end 'tis given us, Then, examine what effects can derive from the paſſion to which we begin to encline; and, in the next place ſeek out the oppoſite Vertue, and that power Nature hath given us to rule over it. For as Paſſion enters into us from without, and there enters with the Image of the offered Subject, ſo hath Nature man'd us within, againſt this aſſault, with a power to reſiſt it, if we will uſe it to

to our defence: To fortifie which power, let us have ſome fair precepts, and ſhort ſentences concerning every Paſſion, by which we may ſhield our Reaſon, and ſtop (as with a Trench) the firſt precipitate motions of the Soul, that would ſtorm it; To render which Precepts more ſtrong, and hard to undermine, let us Garriſon them with the beautiful Examples of ſuch as have generouſly behaved themſelves in the like Occaſions; for the example of Vertue in others, engages our own, and their Glory provokes us to Imitation: If any ſubject then, for the delight of the Body, preſent it ſelf; as (luxuriant and delicate meats) as ſoon as we perceive our ſelves moved, let us call to mind, that they are not of the things in our Power, and conſequently, neither our Good, nor Ill; but things indifferent, that Nature hath given for our nouriſh-

ment, and of which the moderate uſe ſupports, and renders the body a proper and fit inſtrument to the mind; of which (on the Contrary) the Riot and Exceſs, produce great and malignant maladies, natural corrections of intemperance: If once we give reins to the Appetite, to follow plenty and delicacy, we ſhall be in perpetual trouble; the mind will become a ſlave to the Body, and we ſhall find that we only live to eat. We muſt then allay this pleaſure by a moderate uſe; and learn to know, that ſobriety preſerves the Body ſound, and the Intellect entire: Let us then preſcribe our ſelves this Rule; to uſe our meat for the neceſſity of nouriſhment, and not to accuſtome our ſelves to delicates; leſt being deprived of them, our bodies become indiſpoſed, and our ſpirits afflicted: but (on the contrary) to make uſe of plain and groſſer meats,

meats, as well becauſe they make us more ſtrong and healthful, as becauſe they are eaſie to be found; and 'tis a favour, we are obliged to thank Nature for, that ſhe hath made the things neceſſary for life, eaſie to find; and that thoſe which are hard to get, are not neceſſary to us. Truly, I admire the ſaying of *Epicurus*, (though I could wiſh it had come from anothers mouth, that ſo generous a ſaying might not have been ſoyled by the Effeminacy of his other opinions) My heart (ſayes he) is extaſied with delight, and my Body ſprings with joy, that content with bread and water, I deſpiſe all other dainties: If *Epicurus* be ſo exalted, what ſhould the Stoicks do? Ought they not to honour and reverence ſobriety as the foundation of all other Vertues, and that which ſtrangles Vices in their Cradle, and ſuffocates them in their ſeed? The *Curii*, and *Fabricii*

have obtained famous victories: but none ſo celebrated as their Frugality: well did their acts in arms, for a time, ſecure the Roman State from the forraign Enemy; but their ſobriety hath been a Law, in which they have moulded the minds and courages of them, who ſince have ſubdued all the world: the Figs and Carrots, which they preferred above the Samnites treaſure, have proved of a better taſte to poſterity, than the delicates of *Apicius* in his time. The ſame reaſons may ſerve to excesſ in Clothes, and Buildings, and ſuch things as only reſpect the Bodies uſe; for, if we moderate not the Content we there ſeek, by natural neceſſity, opinion will precipitate us where we ſhall neither find bottom nor ſhore: For example, we ſhall make out ſhoes of Velvet, next of Tiſſue, and at the laſt of Embroidery with Pearl and Diamonds; we ſhall build

build our houſes of Marble, Then of Jaſper and Porphyry; Let us, in this, obſerve this Rule, that our Clothes be ſufficient to defend us from heat, and cold; our Houſes from winde and rain, without expecting any more from them; but, if we find any thing we expect not, indifferently behave our ſelves. It ſhould ſeem, the Reaſon hath more ado to defend it ſelf from the pleaſure we take in the ſight and fruition of beautiful things, than of thoſe we lately mentioned; and that what bears in the face the bounty of Nature, printed in a rare and excellent Beauty, hath ſome legitimate power over us; ſo that turning our eyes towards it, it there (in ſpite of us) turns and ſubjects our affections: But we ſhould alſo remember 'tis a thing without us; a Grace Nature hath beſtowed on them that have it, not on us; a thing, whoſe uſe, as ſoon, turns to

Ill, as Good; and above all, that it is but a flower that daily withers, and but the Colour of a fading body: If you ſuffer your ſelves to be tranſported with this Paſſion, what will you then be? no more your ſelves: the body ſhall ſuffer a thouſand pains in ſeeking your pleaſure, and the mind a thouſand hells in ſerving your delight, when this deſire encreaſing, ſhall become love, this love encreaſing ſhall become fury: Let us then fortifie our ſelves againſt this Paſſion, and take heed we fall not entangled with theſe baits: By how much this Paſſion wantons with us, by ſo much we ought to ſuſpect her, and be, in good time, adviſed, that ſhe would not embrace but to ſtrangle us: propoſe licence and liberty but to ſubject us; feed us not with honey, but to glut us with gall, and preſent us a minutes pleaſure with everlaſting repentance. Let us there-

therefore ſo compoſe our minds, as, that acknowledging in beauty the delicate hand of Nature, we ſhould ſo prize it as we do the Sun and Moon for its Excellence: But if the Law allow us a more particular fruition, let it be to the end Nature deſires, without loſing the uſe of Reaſon, which ſhould alwaies command in all things: and remember, that the immoderate uſe of this pleaſure conſumes the Body, ſoftens the Soul and debilitates the Spirits: Let us not uſe it, if we can abſtain, before Marriage: for beſides the defacing of youthful modeſty, it takes away thoſe ſweets of Marriage they find who never uſed it before (which is the Cement of conjugal friendſhip) and nouriſhes in us a licence to empty and unbridled luſt; but, above all, let us never do any baſe thing to obtain this Pleaſure, but ſummon before us the inconveniencies many have proved who

who have ſurrendered themſelves unto it; of which ſome have embezled their eſtate, others loſt their lives, others their underſtandings, and (on the contrary) call to mind, how much greater a conqueſt it is to overcome ſenſuality, than poſſeſs it; and that the continency of *Alexander* hath proved of a better reputation to Poſterity, than the beautiful and excellent faces of the wife and daughters of *Darius*. *Cleopatra*'s eyes triumphed over *Cæſar*, and *Anthony*; and thoſe of *Auguſtus* over *Cleopatra*: and though this kind of pleaſure may be accompanied with a certain itch that takes the Body, and, in that, appears ſomething natural; Yet the thirſt of riches and Honour, and the delight we took in their poſſeſſion, hath no other root than Opinion. I know not who hath thus abuſed us by the impoſition of names, by calling that Good, which

which depends not upon us; but he hath faſtned our happineſs to a rotten Cable, and Anchored our felicity in a quickſand: For what is there in this world ſo uncertain and inconſtant as the Poſſeſſion of ſuch Goods, as go and come, paſs and ſlide away like a torrent? like a torrent they come with a ruſhing noiſe, are full of violence and trouble; their entrance is offenſive, they aſſwage in a minute; and when they are fallen away, nothing but mud in the bottom, remains. O Riches! could we as well ſee the ruſt of afflictions that you breed in the hearts of men, as the beauty and ſplendour of your Gold and Silver, you would then be as much hated, as you are now beloved: and thoſe that love you, have only this vertue, to conceal their affliction, that they may not diſcover their ſhame; but if their Satiety had leave to complain, how could fortune anſwer

ſwer all the Objections made by ſo many, to whom ſhe hath given ſo many miſchiefs, under the title of goods? ſure by no other excuſe than this, ſhe only gave them to ſuch as were greedy of them. Let us underſtand then Riches for ſuch as they are, for preſent things Fortune only lends us for Goods only familiar with wicked men; for Goods that are only ſo when they have a vretuous diſpoſer; for Goods that often pervert good, but never correct ill manners; for Goods without which many wiſe men have ſpun out a happy life; and for Goods with which ſo many wicked men have fallen under an unfortunate Death. Now let us know what gives us this unruly deſire of having. 'Tis a Gangreen in the ſoul, that with a poyſonous heat conſumes our natural affections to ſupply their room with virulent humours; which are no ſooner lodg-

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ed in the heart than that the honeſt and natural affection we ow to our Parents, to our Friends, and to our ſelves, flies from us; all things, compared to Profit, are of no value with us; and, laſtly, for theſe Goods we neglect our ſelves, our Bodies, and our minds; and, with the Proverb, Sell the horſe to buy hay: Nature in the Creation of Gold ſeems to have preſaged the miſery of her Lovers, by making the place where it growes barren of herbs, plants and flowers, or other things of uſe; intimating thereby, that, in the minds where the deſire of this mettle ſhall take birth, no ſparkes of honour or vertue ſhall remain. Let us then baniſh far from us this furious deſire, and leaving the ſottiſh opinion of the vulgar, (who weigh our good in a Goldſmiths ballance) follow the advice of Nature, who meaſures it by the Ell of Neceſſity: ſhe will inform

us, that good no more proceeds from Riches, than the warmth we feel from our Clothes, which breathing from our ſelves is retained by them; what evaporates not to them remains in our ſelves; and though Fortune clip the wings of Vertue, ſhe ſhall ſuffer no decreaſe; but, having leſs motion, enjoy more repoſe and ſatisfaction. Some there are who would corrupt our peace with ſoft opinions, and harneſs our endeavours to the acquiſition of wealth; perſwading, that if we lay not up a ſtock of Riches, we ſhall have no power to help our friends or Country: but let us wiſely Anſwer, that every one ought to ſerve the Republick of his own Trade; that of the Philoſopher, is to render Citizens modeſt and obedient; which done, hath he not obliged his friends and Country? moreover, I will ſay, point me out an honeſt way of enriching my ſelf, and I am fit to take

take it: for, as I am not Covetous of wealth, I abhor it not; but if you cannot ſo direct me, why do you preſs me to an unlawful Courſe? Let us learn to ſeek, without paſſion, the thing that nature deſires; and we ſhall find that Fortune can never deprive us of it: the true and neareſt way to enrich a mans ſelf, is to deſpiſe Riches: to be rich, is not to encreaſe our ſubſtance, but to leſſen our deſires; to be Content, is to be rich; and this Riches any man, that will, may give himſelf: So *Bias* made himſelf rich, abandoning the Goods (which by compoſition with the enemy) he was permitted to carry away, and ſaying, he carried all his Goods with him, which was his Vertue: ſo, *Diogenes* not only became wealthy, but greater than *Alexander*; when he refuſed his mony, and, inſtead of that, only deſired him to remove from betwixt him and his Sun:

Sun: and it is almoſt the ſame caſe with them that offer us the Goods of Fortune, for they take from us thoſe of Nature; and this we evidently ſee in ſuch as ſuffer themſelves to be allured by the thing we call Honour, and carried away by the wind of Ambition; who ſoon find, they have nothing but Clouds of ſmoak, inſtead of the Suns brightneſs.

True Honour is the report of a good and vertuous Action, iſſuing from the Conſcience into the Diſcovery of the People with whom we live; and which (by a reflection in our ſelves) gives us a teſtimony of what others believe of us, and to the mind becomes a great ſatisfaction. Now this depends upon our ſelves: and nature hath ſo allayed this Good to us, that when or how oft ſoever we will, we have it; which if we abandon, we embrace the ſhadow for the body, and rye

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the peace of our minds to vulgar opinion; we voluntarily renounce our own liberty to follow the Paſſions of others, compel our ſelves offenſively to our ſelves, to pleaſe our lookers on; our affections are hung upon anothers Eyes, and we love vertue no longer, than ſhe affects the vulgar, if we do good, 'tis not for the love of Vertue, but our vain-glory and honour: we are like pierced Hogſheads, whence nothing is to be drawn without vent. But what bounds this Paſſion? doth age mature it? no; do dignities ſatisfie it? no; 'Tis a Gulf without bottom, or ſhore; the *vacuum*, Philoſophers have not yet found out in Nature; and a fire, augmented by the ſupply of fewel. Such as would flatter Ambition, would have her thought to ſerve as a ſtep to vertue, becauſe (ſay they) for Ambition we quit the other vices; and, at the laſt, Am-

bition it ſelf, for the love of vertue: but if Ambition cloak the other vices, ſhe will not diſmiſs them for that conſideration, but rather rake them for a while under the deceiving embers of a malicious diſſimulation, in hope to fire them on a ſudden when they have got authority enough to make them rule in Publick, without fear of puniſhment. Serpents loſe not their venome by being benummed in the cold; nor ambitious men, their vices, by diſguiſing them in a cold diſſimulation; but arrived at their pitch, make themſelves felt for what they are: and though Ambition ſhould quit all other vices, yet would ſhe never forſake her ſelf; juſt only in this, that ſhe is ſufficient for her own puniſhment, and commits her ſelf to the rack. *Ixion*'s wheel is the motion of deſires, which turn and return continually from above to below, allowing no repoſe

repoſe to the mind. Let us then fix our Souls againſt this troubleſome motion, that ſo diſturbs our peace; and ſo moderate our affection, that the luſtre of Honour dazle not our Reaſon; and plant our minds with good reſolutions for a breaſt-work againſt the aſſaults of Ambition: Let us firſt ſatisfie our ſelves that there is no true honour in the world, but that of Vertue; and that Vertue deſires no larger, nor more eminent Theater to preſent her ſelf to mens Eyes upon, than her own conſcience. The higher the Sun is got, the leſs ſhadow he caſts; and the greater vertue is, the leſs glory it ſeeks: Glory like a ſhadow, purſues ſuch as fly it, and flies ſuch as purſue it. Let us imagine we come into the world, as into a Comedy where we are not to chooſe the Perſon we muſt repreſent, but perform well the part that is given us. If the

Poet preſent us in the perſon of a King, we muſt diſcharge it like a King; if of a Porter, like a Porter; for there is honour in well performing the one and the other in their kind; and diſgrace in doing either ill. We muſt uſe honours as we do diſhes at a Feaſt, where we only make bold with ſuch as are placed near unto us, without reaching over the Table and ſnatching them from the entertainers hands: If the teſtimony of our Vertue, the benefit of our Country, or the favour of our Friends, preſent us a charge of which we are capable, let us accept it modeſtly, and exerciſe it faithfully, ſuppoſing, that God hath placed us Centinels; to the end that others ſhould reſt ſecure under our care, and expect no other recompence of our labours, than the conſcience of well-doing; and rather deſire, to have that teſtimony graven in the hearts of our Citizens, than

than in the fronts of Publick Edifices. 'Tis ſometimes a greater honour to fail of the reward of merit, than to receive it; 'Tis more honourable for me (ſayes *Cato*) that every one ſhould ask, why my ſtatue is not erected in the Palace, than why it is. To be ſhort, let us take it for a Maxime that the fruit of worthy Actions, is, to have done them; and that vertue, out of her ſelf, can find no recompence worthy of her; without doubt Ambition is a raviſhing Paſſion, eaſily gliding into the moſt generous minds, but making an unwilling retreat: we think we ought to embrace good: and amongſt the things we call Good, we have the higheſt eſteem of Honour, which makes us ſo violently purſue it: But aſſure your ſelves, that the other Paſſions, bred in us by the object of an apparent Ill we fly and abhor, ſink deeper into the heart, and riſe

thence with more difficulty; as fear, that is, the apprehenſion of an ill to come, which continually poſſeſſes the brain, and fore-runs the threatned miſhaps of fortune. And certainly, fear is one of the rudeſt inſtruments with which Opinion torments us: for, as ſhe can effect nothing but by deceiving and ſeducing us, and that we better diſcern in things preſent, than to come, ſhe ſerves her turn by the future, there ſhrowds her ſelf, as in a dark and obſcure place, and chooſes a ſeaſon, like Thieves in the night, to aſſault us, without being known; then, ſhe torments us with vizards of ills that have only a ſimple poſſibility, and nothing in themſelves to hurt us, but our own apprehenſions, which render to us ill, what is not, and extract affliction even from our Good it ſelf. How many do we daily ſee, who, by fearing to be miſerable, become ſo, and

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turn their vain fears into certain miſeries? how many have loſt their friends by diffidence, and how many fallen ſick by conceit? ſo that we may ſay of Fear, 'tis an over-charging weight that bows us to fall into what we avoid the moſt we can. Let us baniſh Fear, and we baniſh miſchance, at leaſt we feel it not before it touch us, and then it ſhall never be ſo troubleſome as to make us fear it. If it were in our choice to be proof againſt any one Paſſion, there is none (in my opinion) we ought ſooner to ſhun than Fear, becauſe of the reſt, the affliction laſts no longer than the Cauſe; but Fear paints it ſelf indifferently from what is, and from what is not; from what may be, and will not; and even from what cannot be at all: O ingenious Paſſion! that from an imaginary ill, extracts a true and lively Grief! like the Painter *Parrhaſius*,

rhaſius, who tormented his hindes, the better, by them, to expreſs the miſerable and ſorrowful Poſtures of fabulous *Prometheus*. Why are we ſo ambitious in our ills, as to forerun, and outſtrip them by imagination! Let us have the patience to expect them, and, poſſibly, they may not reach us; for a thouſand accidents, not to be foreſeen, may divert the blow we fear: our fears are as oft deceived as our hopes. And what is it we fear? a thing within our power? no, for then we may help it; is it then a thing out of our power? and why, becauſe it is no ill? In what then can this fear avail us, but in a voluntary affliction? on the contrary, if we can confirm our minds againſt this Paſſion, we ſhall remedy many things our ſurprize and amazement make worſe, and throw upon us. Among the many dangerous effects of Fear, I eſteem it the moſt pernicious, that

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ſhe, commonly, makes us hate the thing we fear; and Hatred is a peeviſh Paſſion that ſtrangly afflicts us. Do but obſerve, when we once conceive a hatred againſt any one thing, how this affection nouriſhes it ſelf within us, how it grows up without planting, or watering, making us to abhor the thing we hate. And what do we hate? truly nothing we ought to hate; for if there be any thing to be hated in this world, it is Hatred it ſelf, and ſuch other Paſſions as are contrary to the nature of what ſhould govern in us. There is nothing in this world, of ill for us, but this: we hate Men, and buſineſs, either becauſe we fear ill, or think we have received it; or becauſe the nature of our Senſes hath a kind of contrariety and anti-paſſion to the hated thing. What can more torment us than this? by ſuch a Paſſion, we give thoſe we hate a power to vex and afflict us: the Sight ſtirs

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up our Senſes, the remembrance provoves the mind, and ſleeping and waking we preſent it to our ſelves, with a ſpite and anxiety, that put us beſide our ſelves, tear and gall the heart; and by this means we take into our boſomes the effects of an ill we wiſh to another. Let us then ſhut the door of the ſoul againſt this tormenting Paſſion, and (that we may take from it all pretence of entring into us, by the diſlike of things preſented) propoſe to our ſelves in good time a true rule; which is, that all things have two handles by which they are to be taken; if we graſp them by the one, they appear to us heavy and intolerable, if by the other, light and eaſie to be borne. Nature may ſay to us, as the Philoſopher did to his Diſciples, What I preſent you with the right hand, you receive with the left; you alwayes chooſe the worſt; what is good you leave and only

only take what is ill. For example, you have a neighbour with whom you are in ſuit; when you would think of this Neighbour, you call to mind your Proceſs, blame and curſe him upon this occaſion, and this is the wrong handle; take him by the other, and remember that he is a Man as you are; that God hath linked you together in affection by the reſemblance of your Nature; that he is your fellow-Citizen, free to the ſame Laws, the ſame Temples, the ſame Altars, the ſame Sacrifices; that you are Neighbours obliged by charity to help and aſſiſt one another; and will not then ſo many ſubjects of good will extinguiſh one little ſpark of Hatred? you have a brother hath offended you; when you think of him, you think of him as of your offender, and not as of him conceived in the ſame womb, nouriſhed with the ſame milk, brought up under the ſame roof,

and

and that ought to be the half of you: Take then things by the right handle, and we ſhall find ſomething to love in every thing we hate: For there is nothing in the world that may not be for the good of man. If there be any thing of vice in the perſon we hate, 'tis that vitious Perſons ill and none of ours; and if Peradventure he offend us, we have more reaſon to lament, than hate him, for he is the firſt offended, and receives the firſt and greateſt diſadvantage; becauſe in this he loſes the uſe of Reaſon; and what greater loſs can a man ſuſtain; Let us then in ſuch accidents convert Hatred into Pitty, and endeavour to render ſuch as would hate us, worthy to be beloved themſelves: So *Lycurgus*, when they had abandoned to his revenge him who had put out his eye, took him home, and the punishment he inflicted, was ſedulous inſtructions to vertue; after

ter which, the Offender being reſtored to his People, was by them from a raſh and injurious, found become a good, honeſt and modeſt Citizen. As we fly Hatred, ſo we ought to avoid Envy, Siſters of the ſame complexion and ſhape, and whoſe effects are equally pernicious: For Envy ſtirs up in us a pining at the good another doth poſſeſs; that gnaws the heart to our continual torment: Certainly a miſerable Paſſion; and ſuch a one, whoſe cruelty all the Racks of the moſt ingenious and inventive Tyrants have never out-done: for ſince ſhe turns the good of another to her own Ill, what end can ſhe have of her affliction, when her ills and the good of others are together chained to her torture? Let us fly it like a Savage beaſt, that would gore our hearts, and rob us of the enjoyment of what Good ſoever may happen to us: for whilſt the Envious, pining,

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look awry at the good of another, they neglect and loſe the pleaſure of their own. But to leſſen this Envy, if we well conſider what we eſteem Good, and what we envy in others, we ſhall find, that taken all together, there is nothing we would wiſh our own : For I perceive, that for the moſt part we envy men their Wealth, Honours and Favour; when we ſhould refuſe any man that would offer us the ſame at the ſame rate : to purchaſe which you muſt flatter, ſubmit to affronts and injuries, and loſe your liberty; for a man hath nothing for nothing in this world. You pretend to Honour and Vertue, which are not to be purchaſed, but by the loſs of ſuch other things as are acquired by a ſhameful patience. Riches, Dignities and Favour are only conferred upon ſuch as comply, and conform themſelves to anothers Paſſion : This is the law, at leaſt the cuſtome of the world,

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and was ſo before you were born; why then ſhould it trouble you to ſee it obſerved? Such a one ſells his liberty for an Eſtate or Office; why do you envy him? you that would not make ſale of yours, could be content to have the cloth and the mony and receive the exchange he makes of his liberty, preſerving your own: which is againſt common equity; either choole the merchandize or the price: and let us take heed (if we deſire any peace in this life) of repining at what we eſteem anothers Good: If it be a true Good befaln him, we ſhould rejoyce, for we ought to deſire the good of one another: To be pleaſed with anothers good, is to increaſe our own. The ſame Rule we ought to obſerve in Jealouſie; for that hath a reſemblance to Envy both in Nature and effect; only Envy ſeems but to conſider Good in what befals another, and Jealoulie in what we our ſelves poſſeſs,

poſſeſs, and in which we doubt another hath a ſhare. This is a fond and fooliſh paſſion; the Gall that corrupts the honey of this life; which uſually crowds her ſelf into the ſweeteſt and moſt delightful actions; rendring them ſo ſowre and bitter as nothing more; ſhe turns Love into Hatred, reſpect into diſdain, and aſſurance into miſtruſt. Therefore make accompt, that whoſoever ſhall live jealous, ſhall live miſerable. The only way to avoid it, is to render a mans ſelf worthy of the thing he deſires; for Jealouſie is nothing but a mans diffidence of himſelf, and a teſtimony of little merit; it was in my opinion a generous anſwer of the Emperor *Aurelius* to *Fauſtinus*, who asked him what he would do, if *Caſſius* who fought againſt him, ſhould win the battail? I ſerve not the Gods ſayes he, ſo ill, that they ſhould reward me with ſo great a

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misfortune. Let him that fears to lose an interest in another, say the same, I honour not his friendship so little, that he should withdraw it from me. The confidence of a mans own desert, is a great engagement to anothers will; for who pursues any thing vertuously, is glad of a Companion in his adventure, that may serve to the relief and renown of his merit: Imbecillity only fears the encounter; because she thinks that contending with another, her own imperfection may be sooner seen. Who would run alone to the Olympick games? take away Emulation, and you take away glory, and the Spur of vertue. 'Tis of great consequence, that all things that are in others even serve us to Good or Ill, according as we are disposed to receive and use them. Anothers good gives us jealousie, and anothers ill affects us with pitty, and sometimes to such a proportion, as puts us be-

ſide our ſelves, and deprives us of judgement: whether it be by a ſecret conſent that we ſhare one anothers ills, or that we fear our ſelves what is already happened to our Neighbour; whatſoever it is, we ſigh and ſuffer with him; and it is good to do ſo upon every occaſion, the better to awake us to their ſuccour and aſſiſtance; For the Law of Humanity commands it, but not to adopt their griefs, nor with their clouds to overcaſt the ſerenity of our own minds. Now the neceſſary remedies for this offence that we take at anothers miſhap and call Pitty, are the ſame for the other vexation we call Grief, which is the ſenſe of a pretended ill in our ſelves. For thoſe we call ills, being arrived, immediately (if we take not preſent heed) flag the Soul to a ſtrange drooping negligence and diſcouragement, which take from us the uſe of diſcourſe, and render us unfit for the proviſion of our private affairs.

affairs. 'Tis in this condition, that we eſpecially ought to remember our ſelves of what is in our power, and eſteem nothing ill which is not abſolutely contrary to the diſpoſition of the will: for by this means we ſhall find that Pleaſure and Grief are drawn from the ſame ſource, and that it is nothing but the manner of turning the bucket that fills it with the one or the other. We render then all things good or ill by the uſe; we render Riches ill, when by them we ſerve our ſelves to the execution of wicked Paſſions; we render Poverty good, when we accompany it with Frugality and Patience; we render eaſe and reſt miſerable when we become ſlothful and unmanly; and we make pains and labour ſweet, when thereby we acquire the reputation of ſerving our Country. Then let us take all things as we ought, and we may make our advantage of every thing: for there is not an accident

can happen for which Nature hath not prepared in us an Habitude to receive and turn it to our content. In all things then that uſually afflict us, we muſt conſider two things: firſt the Nature of the thing happened; ſecondly, the Nature of what we have within us: and by this means uſing things according to Nature, we can never be capable of any offence. For Vexation being a malady of the ſoul, and contrary to Nature, we ought not to permit it a poſſeſſion in us. That which moſt offends us is the novelty of the accident; which we evidently perceive in that the moſt adverſe things are rendred ſweet by cuſtom. Slaves blubber when they firſt enter the Gally, but in three months ſing at the Oar; and raw Sea-men are pale when they weigh Anchor though in a calm, when Saylors laugh in a ſtorm; Cuſtom is all. But the effects that Cuſtom works in the Vulgar, that meditation ſupplies

ſupplies in the Philoſopher; for by mature conſideration we render things familiar and indifferent to us. Let us then exactly weigh the Nature of whatever can offend us, and repreſent to our ſelves the ugliеſt face of malicious and inſupportable miſhaps, as Diſeaſes, Poverty, Baniſhment and Injuries, and examine in all theſe what is according or contrary to Nature. The Body is diſeaſed, 'tis not we that are offended, but the body; for the offence leſſens by the excellency of the things perfection, and Sickneſs may adminiſter an occaſion of Patience and Fortitude, much more commendable than Health it ſelf. Where there is a greater occaſion of praiſe, is there leſs of good? by how much the mind is more conſiderable than the body, by ſo much the goods of the one are greater than thoſe of the other: If the body be but the inſtrument of the mind, who ſhall complain when the

instrument submits it self to the service of him it is destined to? The body is sick, that's no news; since from its composition it is subject to change. I, but the pains of diseases make themselves felt, and force us to roar out in spite of the best Philosophy we have: They make themselves felt (I confess) but only felt as to the body, and only make us cry out if we will; for pain is only intolerable to them that think it so; and there are, who support it in its most bitter pangs. *Possidonius* discoursing in *Pompey*'s presence was surprised with a violent fit of the Gout, which in spite of its importunity he concealed, pursuing his discourse without any look or action to confess it. Pray tell me what new remedies had this Philosopher found out against this pain? what Searcloths? what Unguents against this Gout? only the knowledge of things and the resolution of his mind. To what purpose were the Body ordained

ed to ſerve the Soul, when if the Soul were afflicted with the bodies accidents, ſhe would become ſlave to it? and if we ought not to be afflicted with what befals the body, by how much leſs at what concerns our goods? For the loſs of them is nothing ſo ſenſible as the loſs of health: They are both without us, but the body is the nearer of the two. Man comes naked into the world, and naked returns; can he then call any thing his, he neither brings nor can carry away? Earthly goods are like movables in an Inn, which we ought to regard no longer than there we ſtay. I but (ſome may object and ſay) loſing them I ſhall periſh for want of food: If this care afflict your mind, you were better deſire to ſtarve with a calmneſs in the Soul, than live rich in perturbation and trouble. You muſt make account, that the loſſes you ſuſtain are the price of your peace and ſatisfaction: if you eſteem them

ſo, you can never loſe them; if not, you loſe both goods and mind at once. Will you know how eaſie theſe wounds are to cure? See then the honoured ſcars of ſuch wounds received, and cloſed up by the greateſt and moſt generous Perſons, who have laught and given God thanks for ſuch petty loſſes. Hear *Zeno*, who ſaid, the winds were favourable that day he ſuffered ſhipwrack, for they caſt him upon the ſhore of Philoſophy, where he paſt the reſt of his life in peace and tranquility, free from civil tempeſts and the importunate troubles that attend ſuch as are buſied in publick affairs. Will you know how loſſes may be ſupported? habituate your ſelves to love things for what they are: if you have an Earthen Platter, eſteem it as an Earthen platter that may be broken, and you will not be angry when it is broken. So paſs from the leaſt things to the greateſt; from the vileſt, to them

them of higheſt price, and do the ſame. If you love your Children; love them as men ſubject to Death; and when they come to dye, you will neither be ſurprized nor troubled. Opinion oft afflicts us more than the thing it ſelf; and Opinion receives its bulk and ſtature from the terms we uſe in accidents that befal us; for we call one thing by the name of another, and fancy ſuch a thing like ſuch a thing: ſo much do Images and Ideas poſſeſs us. Let us then ſweeten our terms the beſt we can: If one of our Children dye, let us not ſay we have loſt, but reſtored a Child to God that lent him; and ſo of any other loſs. If peradventure we meet an outrage by a wicked perſon that ſpoils us of our goods, let us immediately deliberate thus in our ſelves, How doth that man in himſelf do me harm by whom God takes back what he had only lent? in the reſt, obſerve what judgement you make of

of such losses as those you suffer, when they happen to another; and consider how much you in the same condition were moved, when notwithstanding, you should blame, and reproach their complaints: think that the sentence you have passed upon them is a prejudice against your self which you cannot renounce: The judgement we make in anothers cause is alwayes more just than that we make in our own. If our Neighbours boy break him a glass, you only say there is a glass broken: if his Son dye, why, he was mortal: why do you not so by you own, without crying, and raging, and accusing gods and men for a thing of course? The thing you foresaw is come to pass, what should amaze you? For my part, I think we foresee as much as we ought, and may so far, as not to be astonished at any thing, principally the things we call injuries; For let us lay before us what have been, are,

are, and ought to be the manners and humours of perſons with whom we converſe in this world, and we ſhall ſoon reſolve to ſuffer much from their indiſcretion. The common race of men are ſo inclined that they delight in miſchief, and only by the diſdain and oppreſſion of others meaſure their own greatneſs; ſo few are they that delight in well doing. Let us then make account, that which way ſoever we turn we ſhall meet ſome to offend us, and encounter injuries whereever there are men: But that they ſurprize us not, let us ſtand upon our guard expecting their attempts. Into what place ſoever we go, or whatever we undertake, we muſt conſider, how in that place, or that affair we ſhall be entertained: Will you go to the Baths? conſider what you muſt there expect: One whoops, another puſhes, a third daſhes water, a fourth ſteals a cloak; if we have foreſeen, we ſhall but laugh

laugh at theſe inconveniencies when they happen. We make an addreſs to a great Perſon; expect beforehand that he will make us wait; that when we would enter we ſhall be locked out, and find him ſo buſie as not to be ſpoke with, or when he is, that we ſhall be ſcornfully received, and we ſhall neither wonder nor be angry when all this ſhall happen.

There is yet another thing that ſerves much for the moderation of offences; which is, when we our ſelves accuſe the Perſon offending by a preſumption they might caſually commit them: for example, if you call your ſervant, and he anſwer not, you muſt ſuppoſe, he did not hear you; he hath not been where you commanded him, ſuppoſe he had not leiſure and the like: but chiefly in matters of injury, we ſhould ſerve our ſelves with the advantage they preſent: For injuries are like poyſonous plants; of which none are ſo malignant

malignant, which by allayes and proper application may not be make of wholesome use. From injuries we have at the least two kinds of advantage; one that we know the offenders to avoid them; the other, that they discover to us our own weakness, where we are to be assaulted, that we may fortifie that place: insomuch, that when you meet a Person that depraves you, he is to be concluded a malicious fellow uncapable of trust: then examine whether the report he blemishes you withall be true wholly or in part, and correct that fault lest you give occasion to another for the same or a worse character. What fairer revenge can a man take of his Enemy, than to convert his injuries to his own advantage? But the best protection, and secureſt Rampire we can have against such accidents, is this determination; that we can receive no harm but by our selves; and that we

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are invulnerable whilſt our Reaſon ſtands in her true condition. And therefore let us ſay with *Socrates*, *Anitus* and *Melitus* may put me to death, but they can never do me harm. Whoever is fortified againſt humane injuries, is prepared for baniſhment, which uſually happens to the moſt vertuous by the injury of malevolent men: but ſince it is a face of ill with which Opinion ſtupifies the mind, and helps to contract this acrimony of perturbation and ſorrow, let us conſider it apart, and examine, if it be ſo troubleſome at hand as it appears at diſtance. Who tells us, that we are born to live only in one place? what greater diſpleaſure can we receive than to be ſo confin'd? Seek throughout all the Cities of the world, number the Inhabitants, how many are Naturals of each place, and you will find, that the greater part of men are voluntarily baniſhed their own clime. All the world is a

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wiſe mans Country, or rather no one ſpot of earth, any mans Heaven, whither he aſpires, is his Country; only he takes a Pilgrimage here below, and ſtayes in Cities, and Provinces, as in an Inn; ten or twelve leagues of earth bound our ſight; but the face of the vaſt Heaven illuſtrated with ſo many beautiful ſtars, diſcovers it ſelf wholy to us by a continued revolution. Why ſhould we then with ſo much reluctancy part with the little place of our birth? it was in our Mothers choice, to lye-in elſewhere, and make us change our Country: therefore conſidering the chance of being born here, or there, the parting with this or that place, ſhould not ſo much concern us. *Pompey* perceiving the faint courages of his Romans at the battail of *Pharſalia*, who had their eyes and minds retreated to the walls of *Rome*, bewailing their houſes, and ſighing, as if baniſhed their Country; Friends!, ſaid

ſaid he, a good mans Country is the place of his liberty. *Rutilius* made that appear to *Sylla* who being called back from exile, would never return to *Rome*, but had rather ſuffer the wildneſs and ſolitude of a ſtrange Iſland, than the face of a Tyrant in his native City. All Climats nouriſh men, all Lands bear them kindred; for Nature hath allyed us All in Charity and blood. Every ſoil produces friends to vertue, who contracts them of her ſelf. What have we then to bewail in ſhifting our abode? the ſame Heaven, the ſame Elements remain: by Baniſhment we loſe nothing, if the courage be preſerved entire. If you could reſolve upon what I have propoſed for the eſchewing theſe firſt Paſſions, it were enough; and I ſhould not need a further diſcourſe to prepare you for the reſt: for if you never receive in to you ſuch as take birth in the Concupiſcible, you ſhall never be attach-

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ed by ſuch as are formed in the Iraſcible part; for as much as theſe, which are Hope and Deſpair, Fear and Anger, ſwell and move not in the Heart till after Deſire and Vexation are formed in us; As the firſt we mentioned take birth by the applicacion of the object, and the Opinion we have, that it is favourable to us, or adverſe; ſo the ſecond derive from the conſideration, and diligent ſearch the Soul makes for the means ſhe hath to obtain, or avoid what ſhe deſires or ſhuns. It is no other than a motion as it were of the Soul out of her ſelf, made by the reinforcement of the firſt Paſſion; and therefore like a fire, which the more it is kindled is the harder to be quenched: For they immediately poſſeſs themſelves of the greateſt part of the Soul, and give a ſhrewd ſhock to her ſtrongeſt powers. Now to ſecure us, let us know the moſt troubleſome accidents by their

Names and Liveries. For the firſt which is hope; ſweetly fanning our fond deſires, kindles in our minds a fire full of thick ſmoak that choaks the underſtanding, carries away our thoughts, hangs them in the clouds, deprives us of judgement and makes us dream waking; whilſt our hopes continue, we never part with our deſires. On the contrary, when Deſpair is lodged within us, it doth ſo torment our minds with the Opinion that we cannot obtain what we deſire, that all muſt give place to it, and we muſt loſe all the reſt for the love of that we think we ſhall never obtain. This is a Paſſion like that in little Children, who in part when one of their Shettlecocks is taken away, throw the reſt in the fire: 'Tis a paſſion angry with her ſelf, and that from her ſelf exacts the penance of her own misfortune: The way to ſecure us from ſuch Paſſions, is to ſubdue our deſires

ſires in their infancy; if they be ill, not to permit them to arrive at a greater pitch; if good, to moderate and mould them into a ſweet and quiet affection without expecting from the future a greater favour than the nature of the thing and the inconſtancy of Fortune will permit; alwayes ballancing what we hope for with what we fear: for a wiſe man ought to live no more in hope than fear; nor put it into the power of Event, to take any thing from, or add any thing to his felicity. Neither ought a man to deſpair of any thing, as well becauſe his deſires ſhould be bounded by his power, as, becauſe the uncertainty of things equally exaltes the deſperate, and overthrows the hopeful.

For what concerns Fear, which is a violent alarm, that makes the Soul retire into, and war with her ſelf, that ſhe cannot ſee the means to avoid the preſent Peril; 'Tis a dan-

gerous Paſſion, for beſides the terrour it brings, it ſeizes us with ſuch an aſtoniſhment as deprives us of our diſcourſe, and even ſenſe it ſelf; our eyes are open and ſee not; Men ſpeak to us, and we obſerve not; but would fly, and we cannot go; It is indeed begot by a certain diſpoſition in Nature, but much advanced by the delicacy of Education: For not having from our youth been brought up to pains and labour, we apprehend things without all reaſon. To arm our ſelves therefore againſt them, we muſt have recourſe to Prudence, by whoſe inſtruction we ſhall know the nature of things, in which we ſhall find nothing that ought to amaze us. Let us pull from them the vizard or Opinion, and we ſhall diſcover Nature throughout pure and friendly to us, and withall inure our ſelves beforehand to what may terrifie us; preſent to our ſelves the moſt dreadful dangers into which we

we may fall, and out of a gayetie of heart, ſometimes tempt hazards to eſſay our Courage. To forerun miſadventure, is to diſarm Fortune; and 'tis much more eaſie for us to reſiſt, when we aſſault her, than when we only defend; for we have then leiſure to occoultre our ſelves, we take our beſt advantage and provide for our retreat; whereas when ſhe aſſaults, ſhe ſurpriſes and takes us in what poſture ſhe will. We muſt then in aſſaulting, learn to defend, and often give our ſelves falſe alarms, propoſe to our ſelves the dangers many Great Perſons have run through; and call to mind, how ſome have avoided the greateſt by a noble ſecurity, when others have periſhed in the leaſt for want of reſolution. But above all, we muſt diſpoſe our ſelves from the apprehenſion of Death; even when it preſents it ſelf; for that is the common object that diſturbs the underſtanding, deprives us of

judgement, makes us abandon all office and duty, and forget our ſelves. O could we make this Conqueſt of our ſelves, Death it ſelf would not aſtonſh us, and we ſhould then be happy! In this encounter, eſpecially Opinion bandies with Reaſon to fright it from us with the Vizard of Death: and though there be but one death in this world, preſents that One in infinite ſhapes to our Imagination. Death certainly hath nothing of formidable in it, but we have ſent forth cowardly and corrupt ſpies to diſcover it, who report not to us what they have ſeen, but what they have heard and fear: We rely upon the Vulgar inconſideration that delivers it in the quality of a great evil; and diſtruſt Philoſophy, which informs us that it is the door of life. Let us believe *Socrates* and we ſhall no longer fear it; Let us believe *Cato*, and we ſhall prevent it; Let us believe *Arria* the wife

wife of *Petus* dying to bear her husband company, that their loves being united by so sacred and chast a tye, might suffer no separation, who after the first stab in her own bosome, *Petus*, said she, it hurts me not, declaring thereby to the true understander, that Death is no Ill, but the end of all theirs that dye. How should it be ill since it is natural, or grievous since 'tis common? The contempt of Death is the true and living Source of all worthy and generous actions; thence are derived the brave and free sayings of Vertue, pronounced in the voyces of so many honourable Persons. 'T was this spirit that possessed *Demetrius*, when he answered *Nero* who threatned his death, Nature will do as much for thee. This was the ground work of the invincible resolution of *Helvidius Priscus* against *Vespasian*: *Vespasian* commanded him to absent himself from the Senate, who answered,

That it was in his power to cut him off from the number of Senators; but whilſt he continued one, he would appear in the Senate: He ſent him then word, if he came, to hold his peace; Let no man then ſaid he, ask my opinion: I but ſayes the Emperour, I muſt conſult him in Honour; then replied *Helvidius*, I muſt anſwer in Conſcience: If thou doſt, I will put thee to death; Why, anſwered the other, did I ever tell you I was immortal? you may do what you will, and I will do what I ought; it is in your power to make me dye, and in mine to dye conſtantly. A generous ſaying, and worthy the ears of all ſuch as are obliged to defend Juſtice and Reaſon againſt Violence and Oppreſſion! O lively Image of Conſtancy! Thou art a brave and illuſtrious example to all that ſhall ſucceed thee. Whoſoever ſhall ſet themſelves to imitate the lives of ſuch Perſons, ſhall never have a heart

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ſurprized with apprehenſion, but rather with an unconquered ſpirit run through flames of fire to Vertue and Honour. But avoiding Fear we muſt take heed of falling into Anger, which is oppoſite to it, and takes up the other extremity: For whereas Fear retires us into, Anger crowds us out of our ſelves, and ſeeking means to repell the miſchance that threatens, or hath already attached us, makes the blood boil in the heart, and raiſes furious vapours in the mind, which hud-wink and precipitate us to whatſoever may ſatisfie the thirſt of vengeance. That which moſt tickles us in this Paſſion is the ſeeming Juſtice, and that it ſeems to excuſe it ſelf by the malice of another. We ought not however to entertain it; for to commit the correction of an offence to Anger, were to puniſh Vice by it ſelf. Reaſon (which ſhould govern) will admit no ſuch officers as execute at their own licence without

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out her authority : to her violence is improper who will (like Nature) do all by the Compaſs : She conceives that ſuch violent motions only proceed from the imbecillity of ſuch as have them ; who like children and old men , trip and run , when they think to walk. But you will ſay , what ! ſhall Vertue ſee the inſolence of Vice without regret ? will you allow her ſo little liberty , as not to dare to be angry at wicked men ? Vertue will entertain no undecent liberty ; ſhe muſt not be valiant againſt her ſelf , nor kindle her own affliction at anothers Vice. A wiſeman ought as well to ſupport the injuries of wicked men without Anger , as their proſperity without Envy : He muſt ſuffer the temerity of inconſiderate men , with the ſame Patience that a Phyſitian doth the injuries of a Phrenetick Patient. There is no greater , nor more profitable wiſdom , than to endure anothers

thers folly: For otherwiſe by not enduring it in others, we make it our own: firſt, we loſe our judgement, then offend our ſelves, and ſtimulated with choler, are thrown headlong into the Ill we ſhun. This Paſſion properly reſembles great ruines, which break themſelves upon that which arreſts their fall: ſhe ſo impetuouſly deſires anothers harm, that ſhe neglects the evaſion of her own, and beſide that ſhe is raſh, is uſually unjuſt; for to ſpeak truth, Injury and Revenge are no other, than the ſame ſin under diverſe excuſes: they both have the ſame end which is anothers harme. Let us then carefully obſtruct its paſſage into the Soul; and to that purpoſe, ſo ſoon as any thing pigues, give our ſelves leiſure to pauſe: for, if we can once diſcover, we ſhall eaſily ſtop the progreſs of this fever of the mind: Let us conſider the indecency of wrathful actions; and on the contrary, how

how graceful ſweetneſs and clemency are; as pleaſing to others, as profitable to our ſelves: They are the Lovers that Court, and attract unto us the hearts and inclinations of mankind. Let us accuſtom our ſelves to forgive all the world; and (leſt the quality of the offence detain us) take it for granted, that the greater the injury is, the more worthy to be pardoned; and that the juſter vengeance is, the more laudable is Clemency. But thoſe whom fortune hath ſeated in a more eminent degree of honour, ought eſpecially to preſerve their inclinations entire and temperate; for as their actions are more important, their faults are harder to repair: The Heavens preſent them every day an Example, and teach them to avoid precipitation by Saturn, who though the higheſt of all the Planets, is the ſloweſt of motion: they ſay too of *Jupiter* that he can of himſelf dart favourable and

and propitious bolts, but muſt have the Counſel and aſſiſtance of the twelve gods when he would throw thoſe of danger and vengeance. 'Tis a great accompt, that the greateſt of the gods, who of himſelf can benefit the whole world, can deſtroy none without ſolemn deliberation: The wiſdom of *Jupiter* himſelf is ſo wary of miſtake, that when there is a debate of vengeance, he muſt call a Council to ſtay his arm. When then we feel our ſelves agitated with this Paſſion, let us have recourſe to our friends, and mature our anger by their determination; for whilſt we are tranſported, we do nothing to purpoſe: Reaſon is of no more uſe to us in our Paſſions, than wings to a bird that is caught by the feet. Wherefore, if we would render the Soul capable of good and laudable actions, we muſt lift her from earth into a peaceable and tranquil condition; we muſt conduct

duct her to a diſpoſition, like that of the upper Region which is never obſcured by clouds, nor ſhaken by thunder, but in a perpetual ſerenity: ſhe muſt not be darkned by ſorrow, nor hurried by wrath; and when ſhe is once ſettled in this Eſtate, 'twill be very eaſie to conveigh her other actions to their proper end, for then ſhe traces Nature ſtep by ſtep, and allies her ſelf by a ſweet and temperate affection to the other parts of the world, of which man is as it were the knot that unites Celeſtiall and terreſtrial things. The effects of this temperate affection of mans toward the other things of the world are called Offices, that is to ſay, the duty, and the manner how in this duty he ought to behave himſelf. To govern which duty, and to inform us of its uſe, we can have no better a Miſtreſs, than Nature her ſelf, who hath eſtabliſhed a diſpoſition, and an order throughout

out by which ſhe hath ſubjected things to one another, chaining them together by the links of the reſpect they ow to her, which ſhe hath graven in the foreheads of every of them, as Princes their faces upon coin, to diſtinguiſh the title and law they ought to be of. Let us then in every thing conſider the Order of Nature, and we ſhall preſently know its eſtimation for how much we ought to take it, and what we ought to return.

Good being the Object of the will of man, where it is moſt pure, and moſt entire, ought to be of the greateſt value. The chiefeſt then, and moſt firm affection ought to be that which knits him to the Author and Principal of all Good. This affection is Piety, by which man reunites, and conſolidates himſelf to his firſt cauſe as to his root; in which, whilſt he continues firm and fixed, he preſerves his perfection; and

and on the contrary dies and withers when he quits it; the chief effect of Piety is to teach our ſelves to know God: for from the knowledge of things proceeds the honour we attribute to them. We muſt firſt then believe him to be, that by his Power. Bounty and Wiſdom he created the world, and governs it by the ſame; that his Providence watcheth over all, even the leaſt things: that all things he hath ſent us, are for our good, and that our ill proceeds from our ſelves; for if we call the fortune he ſends us, ill, we blaſpheme againſt him; becauſe we naturally honour ſuch as do us good, and hate ſuch as do us harm. We muſt then reſolve to obey him, and thankfully receive whatſoever comes from his hand. His knowledge being moſt perfect, his power moſt immenſe, and his will moſt charitable, how can we but conclude, that he will ſend us nothing but what

what tends to our good? Moreover, whereas we some times comprehend not the consequent benefits of what he sends us, we ought ever to hope and conceive, that as the Physitian oft doth things for the bodies health, which at the first may seem harsh (as when he pricks the eye to recover the Patients sight) so God in the conduct of our lives restores us by means that appear troublesome and hurtful, and often penetrates the heart with stabbing afflictions, thereby to enlighten the mind with the radiance of his glory. Under this assurance we ought to commit and submit our selves unto him; alwayes acknowledging, that we come not into this world to command, but to obey, having here found the Laws already established, by which we ought to live: and therefore we should alwayes have in our mouths, as a Rule of wise obedience to the Ordinances of God,

theſe excellent verſes of *Cleanthes*:

My God, conduct me in thy ordered way,
I'll follow Thee: leſt from a bleſs'd Eſtate
Fawning temptations draw my mind aſtray
To loſe, what I may win, purſuing that.

For what remains, we muſt neither addreſs our vows or prayers for the impetration of any thing he hath not ordained. For to ask a thing againſt his Providence, were to corrupt the Judge and Governour of the World. The moſt acceptable prayer we can make to him, and the moſt profitable for our ſelves, is, that we will pleaſe to contain our affections pure and holy, and ſo govern the will, that it ever addreſs it ſelf to Good: the Sacrifice he expects from us; is an innocent life: He deſires not our goods, but that we ſhould

ſhould render our ſelves worthy of His. There is no offering ſo mean, which to him is not acceptable if preſented by hands pure and innocent; nor no ſo rich or ſumptuous Sacrifice which will not offend him, if it come from polluted and contaminated hands. *Apollo* being asked how he was pleaſed with the Sacrifice of an hundred Oxen, made anſwer.

Of Hermion I lik'd the Corn,
Though offer'd in a homely Urn.

As if he had ſaid, The wiſe man is the only true Sacrificer of the great God, whoſe Spirit is his Temple; whoſe Soul his Image, whoſe affections his Offering, whoſe greateſt and moſt ſolemn Sacrifice is his Imitation: not that you are not to obſerve the ancient Ceremonies of your Country with a decent moderation, void of exceſs or avarice;

but that you muſt perform them with this opinion; that God will be obſerved by the Spirit: And therefore we ſay, to conclude this diſcourſe, that the holyeſt manner, by which we can honour and ſerve him, is, that after we have ſet him forth with all the titles, and moſt magnificent Eulogies we can imagine, we conſtantly believe, and publickly confeſs, that we have as yet preſented him nothing worthy of him, but that the defect is in our own impotence and infirmity, which can aim at nothing of more dignity. Upon the honour we owe to God, depends the Opinion we ought to have that he is preſent at all our actions, whether we be proſtrate before him, or in converſation among men; wherefore we ought to ſpeak to him as in the hearing of men, and live with men as in the ſight of God. But we ſhould (above all) be very religious, when we atteſt him to the witneſs

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of a truth: For the obſervation of an Oath, is the chiefeſt part of Piety. An Oath is no other than the image of this univerſal Law, flowing from the bounty of God, to hold all the parts of the world in their place, and preſerve them what they ought to be: 'Tis a band that tyes men together by conſent; 'tis the Guardian of Conſtancy and Truth; 'tis as it were the knot of civil Society, which is locked and ſhut by the reverence of the Almighties Sacred Name who overlooks the Actions of Mankind. It were (indeed) better (if you could by the teſtimony of a pure and holy life, win ſo much belief, that your own word might aſſure them with whom you have to do) to ſpare an Oath, but if you cannot avoid it, take heed you uſe it ſoberly, and as ſeldom as you can; for the frequent uſe of any thing whatever begets miſpriſion: But eſpecially take heed you uſe it for no

other end, than the assertion of a Truth, representing to your selves that God is seated above, Protector of Faithful, and Avenger of perjured men. Now from the honour due to God the first mover, we must descend to that of the Heavenly powers by him constituted for the government of the world, in which we must acknowledge an excellence and constancy in Vertue; in their perfection, admire the greatness of their Creator; and respect their function, as an imployment for the conservation and protection of men. Thence we descend to the reverence we owe to them, by whose means (as by Channels selected by God for that purpose) we issue into the World. In which first Sally, we first meet our Native Country, which under a fictitious name, comprehends a true and natural Charity, and to it we reasonably owe more affection than to all other things in this lower world,

world, as ſhe impales the reſt we love, and cheriſh; and which ſtand firm in her preſervation, and on the contrary with her muſt neceſſarily periſh. From this generous affection, ſo many eminent actions have taken birth, of ſuch *Heroes* as have glorioufly expoſed their lives for the preſervation of their Country, forgot their private injuries, for fear of revenging them at the publick expence, and undertaken a voluntary and miſerable life for the peace and repoſe of their native ſoil. You muſt then dayly repreſent to your ſelves, that this Clime, which hath produced and nouriſhed you, claims from you in return the Laws of Piety, exacts from you the duty of good and faithful Citizens, and conjures you to all this, by the place of your birth, by the Laws of your City, by the faith of civil Society, and by the ſafety of your Fathers, Children, Friends and Selves. You

muſt then be more ſolicitous of your Country than of the world beſide, never to preſer your particular intereſt to her Good, nor repel upon her the dangers that only threaten you. Your Country thus ſerved, Parents ſucceed in the claim of Duty: For God having choſen by their means to diſtribute life, and in ſome meaſure rendred them Partners of his Vertue, will alſo that they ſhare a proportion in his Honour: If God have beſtowed them wiſe and vertuous, we ought to eſteem them as Gods upon earth, not only appointed for the work of life, but alſo to bleſs that life to us by good education and grave inſtruction; if otherwiſe they be perverſe and wicked, they are notwithſtanding our Parents; we ought to bear it; and as they carry that name, ſerve and aſſiſt them with what we only hold of them, that is to ſay, with our Perſons, Goods and Lives. This performed,

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we do homage to Nature, and acknowledge her bounty. From our Parents we descend to our Children; towards whom, although the affection be not so ceremonious, 'tis notwithstanding of the same or a greater tenderness. For God having disposed us together as it were upon a guard in the world, it appears that before we go hence, we ought to depute other Ministers of this Soveraign Power in our place to serve him in this Common Temple. The birth of Children is but ours in part; there are many other things contribute to it, but their nature and precept is all our own; which we owe to God, to whom we present them; to our Country, for whose service they were born; and to our selves, who from their good manners, are to expect the support and comfort of our old age. We ought then diligently to watch for them, and as much as in us lies solicite their future good.

good. After Children, follow Wives, who united to us by the Law, and entring Society with us under the great endearment of the Poſterity they bring, have an eminent and legitimate ſhare in our affection: In their friendſhip we ſweeten the adverſities of this life: by their cares we leſſen our own, and repoſe under their diligence. We muſt therefore rerurn them a reſpect fit to entertain and nouriſh the reſpect they bring, and value their good and their peace as perſons who are part of our ſelves. But eſpecially, we ought to aſſure them that that reſpect and honour proceeds not from any pride we take in their youth and beauty (leſt that exalt them ſo fierceneſs, and leſt the fires of our own affections lighted at ſuch fading things, too ſoon burn out) but rather from the expectation we have of their fidelity, chaſt manners, and vertuous careof our comnon Children: and to eſta-

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bliſh their aſſurance, let us ſhew them that we will admit no ſeparate intereſt of goods, thoughts or affections; for in this communion, good-will and friendſhip have their encreaſe; which on the contrary, are diſperſed and loſt in the diverſity of inclinations and deſigns. This affection paſſes from our Wives to our Kindred, to whom Nature hath ally'd us, and conveyed with the blood a ſecret inclination, and good will towards the Perſons derived from the ſame ſtem; and as they are nearer, this affection is more lively, and obliges us to more vigilant endeavours of ſervice. To obſerve then in this (as in all others things) the order Nature hath propoſed as the chief ornament of all her works, we muſt diſcover the affection we owe to our Kindred according to their place, and as they are neareſt in blood, render them all the offices of aſſiſtance and ſervice we poſſibly can.

can. Thus far Nature with her own hand guides our affections: we muſt now come to the motion vertue gives them, who allies us in Friendſhip with wiſe and vertuous perſons: and of all the goods that civil Society begets, there is none we ought more to cheriſh and eſteem, than the friendſhip of honeſt men, as the baſis and pillar of our felicity. 'Tis that friendſhip that ſweetens what is bitter, and ſeaſons what is ſweet, that teaches whom in proſperity to oblige, with whom to rejoyce in our good fortune, who in our affliction are fit to comfort and relieve us, in our Youth to teach and inſtruct us, in our old age to ſupport us, and who in our flouriſhing age of man are fit to ſecond and aſſiſt us. As the profeſſion of this friendſhip is pretious, ſo ought we to make uſe of our Prudence in acquiring it, ſuch as it ought to be: And firſt, amongſt men we muſt ſeek out the

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moſt worthy; love and honour them as given by God himſelf to engage with us in the ſociety of good and laudable actions. We ought to contract them by honeſt opportunities, and once acquired to preſerve them to us by induſtrious Offices: for all Creatures, and principally men are born with an inclination to love whatever is advantageous to them. The vertuous man notwithſtanding, proportions not this benefit by the abundance of what we call Goods and Riches, but by the advantage he receives by his Friends, of advancing himſelf in vertuous qualities: and if it ſo happen, that we have any conteſt with our Friends in a ſhare of Goods, Honours, or the like, we ever ought to give place to them, ſince all theſe can never be better imployed than in the acquiſition of Friends. And there is only one excuſe for our withdrawing from them, which is, when

when they abandon Reaſon and Philoſophy that unites us in that correſpondence: And when we do quit them, we muſt do it with all modeſty, not therefore becoming their enemies, but ſincerely rip without tearing, and without blaming their actions or opinions, ſeek all means to reſtore them by Reaſon, to their deſerted duty, fighting them with arguments, which are the ſacred arms of friendſhip; and though we loſe all hope ſo to reclaim them, we ought, notwithſtanding, never to become their enemies; for though the good man forſake his friends when they forſake their vertue, and renounce his familiarity, and former intimacy, he nevertheleſs retains for them the charitable affection which ought to be among men, which obliges him to wiſh them well; imitating the bounty of God, who loves the good, and yet hates not the wicked: And 'tis a common Proverb,

verb, The good man hath no enemies, for he hates no man.

These are the degrees betwixt Man and the things that are without him. But because it oft falls out, that they draw us to diverse ends, and consequently hold us suspended in doubt and anxiety; we must establish our selves a Rule, by which we must ever prefer the first to the last. An Oath ought to be dear unto us, but we had better violate an Oath, than offend God by observing it. Our Parents ought to be had in high reverence; but if their wills be contrary to right reason, and to that which God hath put into us for our better government, we ought rather to abandon them than God and Reason; Our Kindred should be dear to us; but if our Kindred would provoke us to things hurtful to our Parents, we must not consent with them. Our friends have a great power over us, but after

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our Wives and Children. There are indeed certain particular offices which we owe to perſons of leſs intereſt, rather than to others; to our Neighbours than our Friends, to our Friends than Kindred: but it is ordinarily in matters of little conſequence, and where civil ſociety ſomething uſurps upon Nature, for the common neceſſity of Man.

I have thus far repreſented to you the reſpect that man owes to things that are without him: it is now time to make him deſcend into himſelf, and into himſelf to retire his affections, as lines to their Center. The wiſe man no doubt paies a great reſpect to himſelf; and though it be only diſcovered to his own thoughts, he is nevertheleſs very wary of doing, or ſaying any unbecomming thing. For right Reaſon (which ought to ſway his actions) is to him the ſame with the ſevereſt Judge, and the moſt rigid Cenſurer.

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We must then be very circumspect, as well in publick as in private; so to compose our actions as not to blush at them; and that Nature (according to whose rule we ought to compose our selves) be not violated. Nature hath given us a body as a necessary instrument of life; we must be careful of this body; but only careful as of a thing under the tuition of the mind, to which it owes a regard and not a service; and ought to entertain it as a Prince, not a Tyrant; to nourish, not to make it fat; and to shew that it lives not for it, but cannot here below subsist without it. 'Tis no little address to an Artificer, that he knows how to prepare his tools; nor no little advantage to a Philosopher, that he can so order his body, as to make it a fit instrument to the exercise of vertue. The Body is to be preserved in an estate of health two wayes; by moderate diet, and sea-

sonable exercise: for the nature of sublunary things is so gliding, that if we continually repair not what time consumes, by little and little they wast to nothing: we must then assist, and support the body by the use of food; and yet so, as the excess render it not drousie, and indisposed to contemplation; nor the too slender diet, weak and languishing; that neither Luxury soften it, nor negligence pollute it. Exercise follows nourishment, though they seem to follow and wheel about one another; for we exercise and eat: eat and exercise; the one to prepare us for meat, the other to awake Nature, and keep the Bodies part in motion; and we should so use them, that the body may be the better, and the mind never the worse. We must not follow the exercise of wrestlers, and the like which are incumbred with measures, and observations, and of no other use than to preserve the body

body in breath, debilitating the Soul and robbing her of her true and natural motions; the ſearch of exerciſe for the body, is unworthy a man, ſince in all places he may finde as much as is neceſſary for health. The body thus nouriſhed and exerciſed, is eaſily modelled to civil and becoming actions; to which we ought to have a regard, and endeavour, that our looks and motions may by a calm gravity diſcover a tranquility in the mind. We muſt by no means practiſe affected looks and geſtures; neither to ſimper like a wanton, nor contract the brows like a Philoſopher; for as a ſweet compoſedneſs renders a man venerable, ſo proud and forced auſterity renders him ridiculous, and troubleſome. Now, ſince Speech is the Interpreter of Looks, we ought with all diſcreet care to govern and moderate that; and the beſt precept we have for that purpoſe is ſilence.

To know how to be ſilent, is a great advantage to ſpeaking well; and to ſpeak well and much, is not the maſtery of one and the ſame man. Silence is the parent of Diſcourſe, and the Fountain of Reaſon, and on the contrary much ſpeaking commits many faults. They that look at any thing curiouſly, ſhut one eye, and twinckle with the other, to fit and re-enforce their ſight: which teaches us that the ſenſe being darted outward, by ſpreading, becomes weaker and leſs; ſo the mind thrown out in words, ſcattered, and ſtrewed in much conference loſes its force and vertue; and on the contrary being bridled, recollects, reinforces, and fits it ſelf with Prudence and Wiſdom. The uſe of ſpeech ought upon occaſion to be imployed for the aſſiſtance of truth; to bear its Torch that it may be ſeen; and on the contrary, to diſcover and confute what is falſe; to praiſe what is good,

good, and to blame what is ill. Neither muſt it be carried on with vehemence or contention, for that diſcovers Paſſion: Neither imployed about what is done at the publick place, or upon the Theater, for that diſcovers a great and unprofitable leiſure: Neither is it handſome to repeat your own actions, or the fortunes you have run through, for that diſcovers Vanity; others take leſs Pleaſure in hearing, than you in telling them: and to ſpeak of another mans is a ſlippery path; ſince it often falls out, that you either commend them without reaſon, or diſpraiſe them without juſtice. But above all, take heed of fleering Drollery, for that ſavours too much of the Buffoon, and leſſens our eſteem with prudent men: and beſides that ſuch jeſtings are commonly mixed with ſcurrilous words (which all ought to avoid.) The licence of immodeſt language ſucceeds in ef-

ſects of the ſame Nature. Your diſcourſe, if it were poſſible; ſhould alwayes benefit the Hearers, be full of good and wiſe Counſels, ſerve to guide ſuch as go aſtray, to Vertue, and turn them from Vice. You muſt in common diſcourſe, avoid tender and ſubtil Queſtions; they are Crevices, of which, more are to be picked out than to be eaten; their concluſion is noiſe; and it often happens with thoſe that love Controverſie, as with ill ſtomacks which ſpue up what they cannot digeſt. As we deſire to be heard when we ſpeak our ſelves, ſo we ought to attend others when they ſpeak, without interruption. Some there are who conſent to every thing another ſayes, and ſome that contradict whatever is ſaid; of which kind, the one is ſervile, the other indiſcreet: We ought to yield to what is evidently true; to deny what is evidently falſe; and in doubtful things to ſuſpend our judge-

judgement, till we have found ſome reaſon to aſſure us.

Since language and behaviour are commonly formed by Cuſtom and Imitation, we ſhould not mix our ſelves with people, nor frequent Theaters and Publick places, Feaſts, and Balls, for a man contracts much of the Vulgar in all theſe places: but if we be obliged in honour to be there, we muſt ever have the mind ſo fortified, that nothing eſcape our reſolution, which is to be governed as I before have told you. And the better ſo to fortifie us, we muſt call to mind the example of wiſe men; Think how a *Socrates* or a *Zeno* would have behaved himſelf in our place, and their Vertue will prompt us with Examples of well doing. The moſt profitable inſtruction that Philoſophy can preſcribe to all your actions, is, that you carefully examine what ought to be the progreſs, and the iſſue of what you under-

take, and to meaſure the proportion betwixt your power and purpoſe. He that wiſely deliberates with himſelf, arrives at his intented port; but he that lives without Counſel, reſembles a thing floting upon a river; which goes not, but is carried, and finally arrives at the Sea, that is to ſay, a vaſt and turbulent incertitude. In all our enterprizes then, let us have a foreſight to what may be the end, conſider the means we have to atchieve that end, and prevent by expectation, whatever accident may happen. Will you offer your ſelves at the Olympick games? Conſider firſt the trouble, that you muſt live by rule, only eat ſuch meats, at ſuch hours, inure your ſelves to heat, and cold, anoint, and powder, enter the liſts, be hurt; it may be overcome and diſgraced; having foreſeen all theſe inconveniencies, conſider your bodies conſtitution what you can bear, and as you find your ſelves fit, engage.

Will

Will you profeſs Philoſophy? you muſt then remember, that you are to ſuffer much, deny your ſelves many delights, and with much patience ſubmit to the ſcorn and reproach of all the world. If you have the courage to endure all this, undertake it; which once undertaken, you are to perſevere, and purſue your reſolution, as an inviolable Law. For beſide that the mutability in deſign renders the mind waving, and uncertain, it moreover renders our Perſons ridiculous; whereas Conſtancy makes us the admiration, even of them who were our firſt deſpiſers. Be not therefore aſtoniſhed at the judgement others make of your actions; but have a care they be ſuch as they ought; neither trouble your ſelves to conceal them from ſuch as they do not pleaſe: if they be ill, you ought not do it; and if they be good, they are the more aſſured by being the better known: Not that I would

have

have you affect to be seen in well doing and proclaim your vertue, like those who run to embrace publick Statues for a private refuge: as colours glitter to the light, yet go not to seek the Sun, but rather keep themselves prepared to receive his light when he shines; so vertue ought not to seek glory, but to make her self fit to receive it from the testimonies of those who sincerely judge of her merit. He that is in love with Praise and Ostentation, quits his obedience to Reason, for that of Opinion; for he chooses rather to please another, than himself.

Nothing so much advances the success of any enterprize, as a present use of occasion. Time carries with him certain moments which are the seasons of business; if you lose them, your labour remains without fruit: but if to an opportunity well taken you add diligence, you shall rarely fail of a prosperous issue: and therefore,

what-

whatever is naturally deliberated, muſt be diligently executed, without procraſtination, or leaving that for to morrow which may be done to day. But whatever we do, with whatever prudence we undertake it, whatever occaſion we chooſe it, or with whatever diligence we purſue, we muſt know, that notwithſtanding all this, Fortune hath a great ſhare in the Event. We are only Maſters of our own councils and inclinations, all the reſt have another dependance. All that we can therefore do, is to attempt with prudence, purſue hith hope, and ſupport intervening accidents with Patience. If good enterprizes have ill ſucceſs, the *Perſian* Commanders anſwer will ſerve to excuſe unfortunate wiſe men; who being asked, why (He being ſo wiſe and valiant, his affairs had no better ſucceſs?) Becauſe (ſaid he) my affairs depend upon my own Councils, but the ſucceſs upon the King

King and Fortune. It is enough that we ſecure what is meerly our own work; that we undertake nothing but to a good end, and only purſue it by honeſt means.

Theſe are the chief rules, by which the Stoick thinks he ſhould govern this life. But, ſince Laws without judgement are unprofitable, and as dead words; we muſt, to be the better for them, ſhut up every of our dayes with an examination and cenſure of our actions; ſift them every night to find out which are conformable to the rules I have propoſed; planing them, to find where they are rough, ſplit, or crooked, and to cloſe and ſmooth them to right Reaſon. If we find all things well and conform to theſe ſacred Laws, we ſhall feel a ſecreet joy in the Soul, which we gather as the ſweet fruits of our innocence. This (in my opinion) will be the moſt harmonious, and the moſt acceptable

nocturnal

nocturnal Hymn we can ſing to Almighty God, who I believe receives no greater ſatisfaction in this lower world, than to ſee men (his deareſt, and moſt pretious work) preſerve the beauty and perfection of his Creation. But ſince the nature of things created, by its infirmity is apt to ſuffer that good (with which God hath been pleaſed to endow them at their birth) daily to periſh, and conſume of it ſelf (were it not continually repaired, and ſuſtained by the ordinary flux of his bounty poured upon us, and that therefore our own force were inſufficient of it ſelf to preſerve in us this Perfection) let us add to this firſt Canticle, an Epode and Sacred Charm to invoke his diving favour; and in that manner finiſh every day of this life, and now this preſent Inſtruction, ſaying;

O only Good, only wiſe and Omnipotent God! who haſt given us underſtanding to govern the courſe

of

of this mortal life, make that life know and love the Excellence with which it is adorned; and so assist it, that when it shall come to give motion to the powers of the Soul, it may find the Members, and the Senses purged from all Passions, and ready to obey. Draw from our minds the Cloudy Curtain of Lust and Ignorance, that our Reason being illuminated by the radiance of thy divine Truth, may address us towards that which truly is, and ever shall be our eternal Good.

FINIS.